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CALVINIST CONTACT

33rd YEAR OF PUBLICATION NO.1614 OCTOBER 7, 1977

Government support for B.C. independent schools

by Harro Van Brummelen

Bill 33, designed to give financial support to British Columbia's independent schools, has passed third and final reading in the legislature. The final draft of the bill, now called the Independent Schools Support Act, allows for two levels of government support for Christian, Catholic, and other independent schools in the province.

Any school which is operated on a non-profit basis may apply for Group 1 support if it has existed for five years and has adequate facilities. A school qualifying for Group 1 support may also apply for Group 2. This second level support involves the inspection of the school by an external evaluation team to determine that the school has an adequate program and administration, that it uses satisfactory internal student evaluation techniques, that it is willing to participate in provincial learning assessment programs, and that it meets minimum time requirements established by the province.

The exact level of support will not be announced until the provincial budget is brought down next spring. It is expected, however, that Group 2 support, intended to help pay teachers' salaries, will be substantially higher than Group 1 support which would pay for maintenance, supplies, and other non-teaching expenses.

Sixteen of the twenty Christian schools belonging to the Society of Christian Schools in B.C. (District 12 of the N.U.C.S.) are able to apply for government tax support. Deadlines for application are in October and November, and the first funds will be forthcoming by August 1, 1978.

The provincial government has requested the Federation of Independent Schools Associations to nominate persons to serve on the external evaluation teams. It is likely that each team will consist of one government appointee and two or three FISA nominees. It is expected that the Christian schools will have several representatives on these teams.

The bill was sponsored in the legislature by the Social Credit government, and was supported by all parties except the official opposition, the New Democratic Party. Because of a split in the New Democratic caucus, the party opposed the bill on the basis of its structure and organization, and its caucus was unwilling to take a stand on the principle of tax support for independent schools.

Supporters of Christian schools are thankful to God for causing this breakthrough in educational justice. The passing of the bill is the culmination of a decade of work by FISA under the capable leadership of its executive director, Mr. G. Ensing. It is our hope that the funds made available will enable the Christian schools to grow and prosper, and that the Lord will grant this blessing on the use of the funds.

focus

National Courier folds

PLAINFIELD,N.J. (EP)— Because of lack of reader response, the tabloid Christian newspaper, the National Courier, published here by Logos International Fellowship, has suspended operations after two years.

The Sept.16 edition was the last, according to announcements by officials. Circulation reached a peak of 110,000 but had slipped to 60,000. A minimum of 250,000 circulation was necessary for the venture to be self-supporting.

The paper has a charismatic emphasis but was beamed towards a broad evangelical market internationally.

Russian religious liberty

MOSCOW (EP) — Taking an unusual public stand for religious liberty, 1,700 residents of Gorky have signed a petition asking the Soviet government to reopen of the city's closed churches.

The declaration states that the Volga River city of Gorky, once one of the USSR's flourishing religious centres, now has only three small Russian Orthodox churches to serve nearly 1.5 million people. Moscow has about 100 functioning churches for a population four times larger than Gorky.

The petition asks the government to allow its signers to use their own money and labor to renovate some of the city's old churches that now stand unused and crumbling.

Stop praying, support revolt.

VIETNAM (EP) — The communist government of Vietnam has reportedly taken stern measures against the Christian devotion of central mountains and tribal citizens, urging them to stop robbing the revolution of precious time by praying instead of working.

Daily rice allotments have been reduced, a limiting of government permission to celebrate mass, and a separation of children from parents are involved in undercutting religious and cultural activities among these people. They have apparently forbidden all prayer.

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NEXT WEEK:
A child's world

Thanksgiving 1977

Now thank we all our God
Let us unite our voices.
He guides our daily lot,
In Him our heart rejoices.
He left us not alone
In sorrow and distress
For where we roam or moan
In Christ He gives redress.

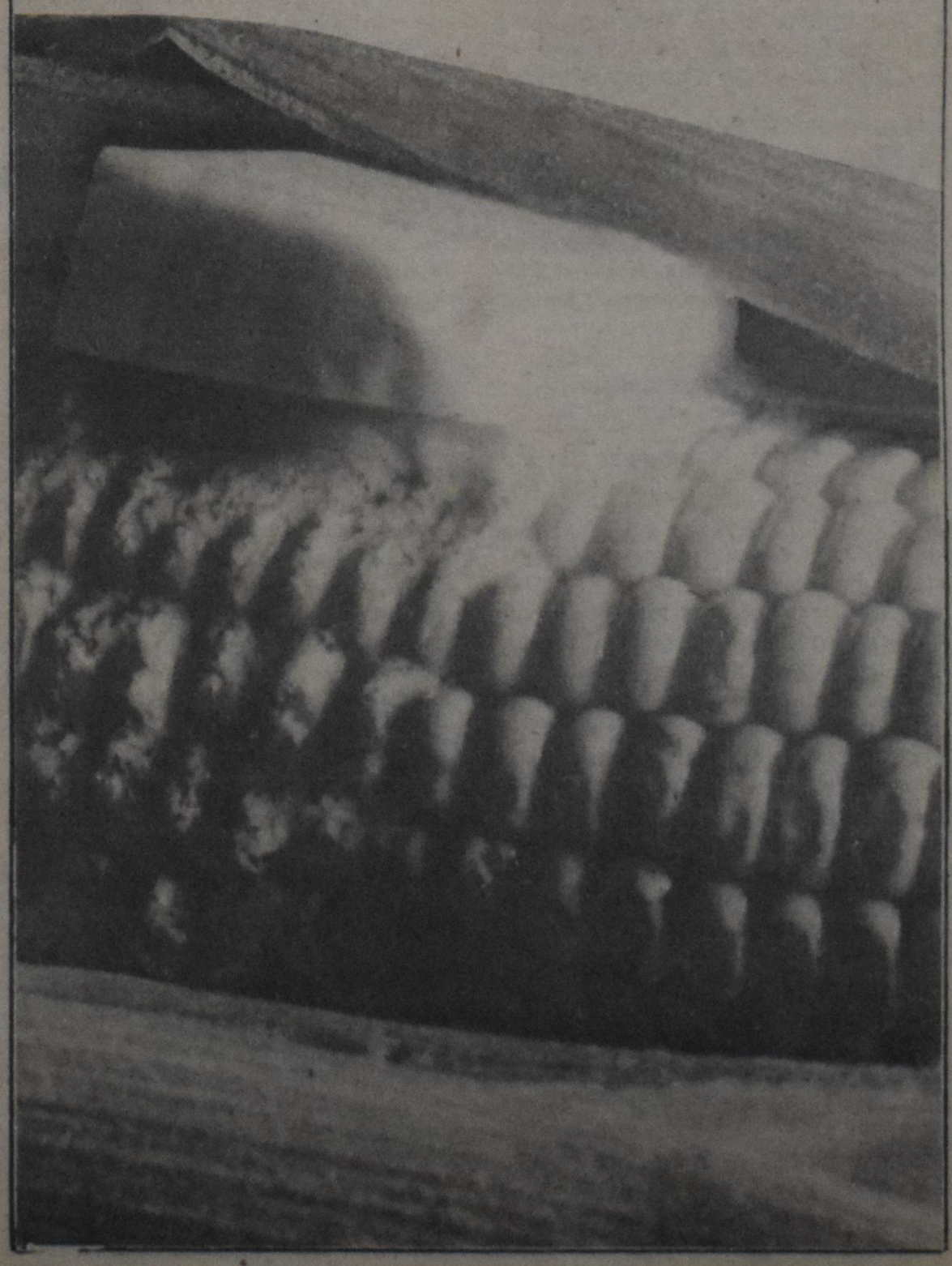
So let's give God our thanks,
In Christ He is so near us.
Round Christ we close our ranks
Through Him our God will hear us.
Christ leaves us not alone
When sorrowful distressed.
He hears us when we groan
And with life's hurts depressed.

Yes, let us thank our God
For Christ His Son begotten,
Who in life's foam and froth
Us never has forgotten.
He was with us this year
Just like He always is.
In laughter or in tears
Whatever goes amiss.

So let our thanks now rise
To God in Christ our Father.
Our heart and soul as price
He won't take any other
Our being all our life.
Nothing we can withhold.
He gave all in His strife
So many, many fold.

So let us thank our God
For many blessings given.
In Christ He guides our lot
Even by tempest driven
We're sheltered in His care
Whatever may befall.
For in His hands we are
So safely one and all.

C.Speijer



VIEWPOINT

Thanksgiving every day

The crops are being harvested, leaves are falling from the trees and sweaters are coming out of mothballs. Must be time for Thanksgiving! It is celebrated a bit earlier in Canada than in the United States and you often hear those comments flying about Canucks being satisfied with what they have while Americans wait for all their crops to come in before they are thankful.

In any event, the Day of Thanksgiving has arrived and a family dinner usually caps a morning of worship in church. Your church probably has a traditional cause associated with the Thanksgiving Day offering. It might be for world or home missions or it might simply be for the church budget deficit.

Have you noticed how we tend to associate Thanksgiving with food? The crops are in, or almost in - depending on which side of the border you live - and you devour a gigantic meal with family and friends.

When we teach our children how to pray, we say: "Lord, thank you for this food." Food is the foundation of human life; without it you simply cannot exist. That is why we hear so much of famine and starvation in seemingly remote areas of the world.

There are different kinds of thanksgiving as illustrated so well by Rev. Heynen in this week's pastoral counselling column. There are moments throughout the entire year, indeed throughout our lives when we give thanks to God. We often try to remember some of them on New Year's Eve as we reflect on the year.

Our lives are supposed to be a constant dialogue with our Lord, not only in asking for strength and guidance but also in thanksgiving.

The Epistle to the Hebrews deals with the supremacy of God and in beautiful language. Commentaries reflect on the writer's mastery of the Greek language. Not being a student of theology, only an admirer, I can just say that it is *all* Greek to me. In the concluding chapter of Hebrews, the author has some closing remarks and requests. He has left his theme of the supremacy of God and does some reflecting.

He writes in chapter 13, verses 15 and 16: "Through Him then let us *continually offer* up a sacrifice of *praise* to God, that is, the fruit of the lips that acknowledge His name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." That is thanksgiving.

The offering up of praise to God is not just a matter of singing hymns. As the General Thanksgiving of the Book of Common Prayer says, it is "not only with our lips, but in our lives", that we are to show praise to God.

Thanksgiving is a continuous process. Every day is Thanksgiving Day. Last week we reflected on placing our burdens before the Lord each day. We can also give thankfulness to Him each day.

Part of our daily thanksgiving is reflected in that sixteenth verse: "Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." Thanksgiving is not only a vertical (God-man) process, but it is also a horizontal (man-man) practice. In being thankful you must do good to your fellow man and share what you have.

Thanksgiving Day is especially set aside for us to remember our blessings and to express our thanks to God while also "sharing what you have". That should also be reflected each day in our Christian living. We often take it all for granted, don't we? Our health, our minds, our church, our friends, our nation, our riches, our poverty, our jobs.

Keith Knight

by Keith Knight

NEWSVIEWS

About textbooks and reading

Edmonton, Alta.— Two interesting items came out of the recent meeting of the Council of Ministers of Education. The group consists of education ministers of all Canada's provinces.

Those two interesting items are these: 1. Canadian public schools need more Canadian studies material; 2. Classrooms need to be smaller so that teachers may help youngsters learn how to write.

Education ministers agreed that their respective public school systems are sadly lacking in Canadian studies material and they are suggesting that the provinces should help each other out in sharing their resources.

Christian schools in Canada have also experienced a lack of good Canadian study material so they developed organizations such as the Canadian Christian Education Foundation which underwrites the cost of new Canadian textbooks.

These new textbooks are tested in a number of schools to make sure that they are feasible in the classrooms and they are then made available to schools. Perhaps some of this material could be shared with the various Canadian public school systems. With public schools crying for material, perhaps we can share some of our excellent resources.

The second matter of classroom size and how it relates to learning could be the subject of an entire article. Perhaps a teacher somewhere would care to comment on that. Let me just recount a story which happened locally not too long ago.

A secondary school graduate was out looking for a job. The insurance field appealed to him so he approached a local firm to apply for a job. He was asked to fill out the usual application form.

He told the interviewer that he had no experience but that he was willing to learn. He also mentioned that he was an Ontario Scholar, recipient of a government award for high academic achievement.

"Good. Put that down," the interviewer said. After a few moments the young graduate asked: "How do you spell scholar?"

It's an indication that there is a serious problem in the classroom and that, for some reason, students are not learning the basics. I am convinced that the blame cannot be put on class size. It comes through teaching and through the curriculum.

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Alberta Christian Reformed ministers look at themselves

Dr. Louis Praamsma is away on vacation. We welcome Rev. Wildeboer's reflections on clergy life in Alberta.

by Rev. Henry Wildeboer

Rev. Wildeboer is minister of the Calgary [First], Alta. Christian Reformed Church.

Twenty-five vacation-rested, eager-to-begin a new season, Alberta Christian Reformed pastors met for a full day's workshop in the peaceful, mountain setting just outside Calgary.

For a number of years pastors from Classis Alberta North and South meet for a day in the fall and spring to study and discuss issues and sermons together. At times we use local pastors to introduce the subjects and lead discussions, at other times we bring in a resource person. The workshop of September 12 and 13 had some of each.

Dr. Arnold DeGraaff of the Institute of Christian Studies (Toronto) was our guest speaker. Though the general topic centered around church education for children and adults —"Where are we going?"— we covered a much wider area, dealing rather searchingly with the Christian Reformed Church in the world and our own place in it. Dr. DeGraaff ("Arnie" as he soon became to us) shared with us a growing concern that increasingly gnaws at his conscience.

He introduced us to Ronald Sider's book *Rich Christians in an Age of Hunger.* Sider does a study on the Biblical principles that are laid out for the church to follow in its ministry to the poor. We live in a world with about one billion starving malnutritioned people. In Canada four million people (about 20%) live around the poverty line. Arnie shared his growing hurt as he more and more begins to realize that our very dominant Western culture and lifestyle perpetuates a situation where the rich become richer and the poor become poorer. Sider's study indicates that the poor, underdeveloped nations invariably changed very little through westernization. The percentages of rich and poor remained about the same.

Does the Scripture teach a particular lifestyle? Does Scripture set forth "economic policy"? DeGraaff finds himself identifying with Sider's theme that Biblical teaching demands that church members take "unlimited liability and unconditional availability" for one another. This will require a change in lifestyle from position and possession to one of serving and sharing.

As we painfully faced our own lifestyle, we cringed somewhat as the impact of Sider's book and DeGraaff's message began to get through. The concept of "body" and "community" needs to take on fuller meaning for the church. Too often the church has conformed to society's goals and standards; in many instances it has been able to ignore — if not rationalize — the ugly blight of famine and poverty. Christians must change their lifestyle and after doing so, may seek to change economic structures to provide a more equitable distribution of the world's goods and resources.

But can the church's present organization develop and support a new lifestyle? Arnie doubts it. The social structures of the church need to change. He cautiously suggests a wholesale re-evaluation by the leaders and members, which will lead to restructuring so that we have "unlimited liability and unconditional availability" for one another. Though that will be very difficult and threatening for all, we need not be afraid. We have a Covenant God Who is faithful and calls us to obediently love and serve Him and one another. And we have His Word to which we can turn for direction and light. With that security and strength, we can freely struggle and search together.

The fear of making mistakes and the inevitable, subsequent criticism, often hinders, if not halts, the body of Christ from discovering and developing lifestyles that might be more Biblical. Could it be that our lifestyle, often quite comfortable and quite conforming to society, leads to a closing of our hearts and minds to Biblical truth and obedience?

We really struggle with that. Not just on an intellectual level, but Arnie's own openness and discomfort with his own lifestyle, encouraged us to search our own hearts without the fear of condemnation or radicalism. The question changed from "Is the church able and willing to change?" to "Am I able and willing to change?", a question that by no means disappears with a glib answer.

In that light we talked about Church education. Children often learn far more from what parents do than what they say. So it is in the church. They are learning more by what the church does and does not do than through the educational program. The church's educational program will not go beyond the level in which the church *lives* its faith. Below its expressed program lies a hidden curriculum which is communicated through our processes of socialization. We teach in the way we live, meet, worship, even in the structures we build and the budgets we develop. In fact there is no way to avoid educating.

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A glimpse of the Reformed Seminary in France

by Thomas J. Reid Jr.

Mr. Reid is field representative of The Huguenot Fellowship, the association of friends of the Reformed Seminary, located at Box 175, York, Pa. 17405.

The Reformed Seminary in Aix-en-Provence, France.

In the late 1960's several evangelical leaders within the Reformed community in France realized that the end of the confessional Reformed faith in France was in sight. Attendance was dwindling, the ministers were mostly 50 years of age or older, membership was largely limited to declining rural areas, young people were turning away from the faith to drugs, materialism and/or Marxism. Searching for a solution to this problem, these leaders realized that the failure for over three centuries to maintain a consistently Reformed seminary training for the pastors was the chief cause of the slow slide into oblivion. Too often the people in the pew reflected the inadequacy of the training of their pastors!

A new Reformed training centre for pastors: That was the need of the hour. Rev. Andre Tholozan, president of the Evangelical Reformed Church of France and one of those concerned evangelical leaders, asked Rev. R. Eugene Boyer, an American missionary, to head up the project. In 1970, Rev. Boyer moved to Aix-en-Provence, France, a sunny city of 150,000 inhabitants located twenty miles from the great Mediterannean port city of Marseille, to lay the foundations for the new seminary. The seminary of the Evangelical Reformed Church had been located in Aix-en-Provence, but due to various problems, some of them theological, it has ceased to exist in the early 1960's. The facilities of the old seminary, including the dusty remains of the library, could be utilized for the new project.

A board of trustees was organized, consisting of both elected representatives of the Evangelical Reformed Church and of independently elected trustees from other Reformed churches in France and Switzerland. Every trustee and every faculty member, must subscribe to the Confession of La Rochelle, the historic French Reformed creed written by John Calvin and adopted in 1559. In this way, the confessionally Reformed stance of the seminary in Aix is assured.

The faculty slowly began to be assembled. Rev. Boyer became acquainted with President Edmund Clowney of Westminster Theological Seminary in Philadelphia, and through his contact, two professors came to Aix: Paul Wells, a Westminster graduate who teaches systematic theology and Peter Jones, who teaches New Testament, having received a doctorate from Princeton Seminary. Pastor Francois Gonin of the Evangelical Reformed Church in Aix has a doctorate from the Sorbonne and could teach church history part-time. Rev. Pierre Courthial, pastor of the largest Protestant church in France, the Reformed church of the Annunciation in Paris, resigned his charge to serve as professor of practical theology and ethics. Finally, Pierre Berthoud of Francis Schaeffer's L'Abri Fellowship in Switzerland came to teach Old Testament. Both professors Courthial and Berthoud had previous experience teaching at the Evangelical Seminary at Vaux -sur-Seine (near Paris), which is the only other evangelical seminary in French-speaking Europe besides Aix. Several part-time professors augment the regular teaching staff at Aix, including such well-known French scholars as Dr. Frank Michaeli, Dr. Jean Brun, and Dr. Pierre Chaunu.

To enter the seminary at Aix, students must have the baccalaureate, which is the French equivalent of an associate degree in the United States. The students follow a four year course program to the "licence en Theologie" The first year is the basic course in Hebrew and Old Testament Introduction, Greek and New Testament Introduction, and Introduction to Philosophy and Apologetics. During the following three years the students take courses each semester in six areas of study: Old Testament, New Testament, Systematic Theology, Ethics, Practical Theology and Church History. The courses are designed to be thorough, yet to allow the student sufficient time to minister, thus immediately applying the work of the classroom to the needy world around them.

The world, in the case of the seminary in Aix, is never far away. The seminary is literally surrounded by the University of Aix of which it is the theological faculty. (It is a "free" faculty, in that the university accredits its degrees but gives it freedom in running its program.) The students eat two meals daily with the university students, play soccer with them, use many of the same campus facilities, and some even live in the university dormitories. Then, Aix-en-Provence has only five Protestant churches to serve its 150,000 inhabitants, so there are endless opportunities there, to say nothing of the one million people of Marseille, twenty miles away, served by only eight churches! The students have been of particular help in Marseille to a Swedish missionary who works in the old port area of the city. Because seminary classes are held Tuesday through Friday morning, some of the students are able to return on weekends to provide leadership for their home congregations.

The seminary in Aix formally opened in October, 1974, although a few students had been studying informally the previous school year. Sixteen full-time students were on hand, as well as several part-time students. Each year, the Lord has brought a large increase in enrollment: 33 in 1975-76, and 50 in 1976-77. This fall, 1977-78, it appears as if 70 students will be studying at Aix. These figures are a bit deceptive because Aix has not graduated any students yet! But it will be several more years before graduates are sent out to work in the churches, and so the enrollment is likely to reach 100 soon.

But the building in which the seminary is housed is designed for a school of 25 students! The overcrowding is so great that the seminary has been forced to initiate a new building program. The building will house two large classrooms, two large library rooms, and two smaller rooms, and will meet the immediate space needs of the seminary. However, the land that the seminary owns cannot be expanded any further, and additional construction on it would not leave enough space for parking. Therefore, the seminary has decided to limit its enrollment to 125. When the enrollment reaches that figure, the decision will have to be made whether to move elsewhere, or perhaps to begin a sister seminary in another part of France.

The building project is of particular concern to the seminary in Aix now. Construction began May 31, 1977, and should be finished sometime late this fall. The French resources of the seminary have been very generous since the start of the work in Aix, but the $260,000 needed for the building (furnishings included) are simply beyond the means of the 20,000 evangelical Reformed believers in France, most of them rather poor rural folk. Therefore, the seminary has appealed to its friends, notably in The Netherlands and the United States, for help in the project. All contributions, however small, are gratefully received and can be tax-deductible if you send them to the Huguenot Fellowship.

The life of the seminary continues to expand: In the fall of 1976, the School of Doxological Music was begun in Aix, headed by Gerald and Eleanor Boyer, missionaries of the Presbyterian Evangelistic Fellowship. They hope to encourage a rebirth of music among the French Reformed, who once contributed so much to church music through their beautiful Psalm tunes. As a major cultural centre, Aix is an ideal location for such a school.

Continued on page 5

CHURCH PAGE

Life down on the harbour

By Rev. Hans Uittenbosch

Rev.Uittenbosch is Montreal harbour chaplain with the Christian Reformed Church.

In almost no business are the effects of inflation as noticeable and as serious as in the shipping business. Shipping patterns are changed. Whole shipping lines in the habit of coming to the port with some regularity have disappeared. Every effort is put forth to keep ships away on Sundays (when no work is done while the cost of docking continues to rise) thereby affecting our traditional Sunday worship services in the Chapel. The signs of a new era characterized by greater sobriety are becoming increasingly visible. Yet the opportunities for witness and confrontation with the Word of the Lord continue to surface unabated.

The master on board an Indian vessel invited me for lunch while continuously probing all sorts of questions relating to the veracity of the Bible. When I finally inquired why he demanded to know all this, he informed me that he needed the answers to continue his lengthy debates with his radio officer, a man of exceptional intelligence, raised in the Catholic Church, but now at the point of totally abandoning his faith having become disenchanted with both Catholic faith and practice. The same day I met the radio officer and together we examined the truth of the Scriptures for nearly four hours. What really struck me was that during this marathon discussion the electrician, a member of the Sikh religion, refused to move and insisted on silent participation. Today the radio officer is reading C.S. Lewis, (with profound interest - so he reported to me). The electrician is reading the New Testament.

It is almost impossible to board Cuban ships. Most of the time one does not get further than the gangway, rarely does one get inside. Nothing is ever accepted if it is printed material. The regime of communism reigns with iron hand on board vessels docking in 'capitalistic' ports. But an invitation to come out for a game of volleyball is even too much for the communistic Cubans. In the context of the International Sportweek for Seafarers under the flag of a challenging volleyball game did we manage to board a Cuban vessel and surprisingly got as far as the crew's messroom, before the proper authorities steered us into the office of the chief officer, who, (as can be expected on communistic ships) was not alone in his cabin. Little did we expect to see this man carefully lock his door, then sit down and nonchalantly brush aside our colourfully printed invitations to the Sportsweek, bending forward and almost whispering as he said in halting English: "This man here is engineer. He Catholic. Me, I am Protestant. We are only two Christians in the midst of all these Atheos. You must pray, and go quickly. It is no good if you stay long. We will come to Seamen's club."

Sunday night they came together with a number of others of the same ship. They didn't dare risk entering the chapel, but sat in the lounge and only picked up literature that could fit into a pocket. We met again and again. Somehow I can't forget just one line he slipped to me, "I can never go to church as long as I am in this job." Perhaps we should pray more diligently for the Christians living under totalitarian regimes. Perhaps we should also pray for an intense desire among all kinds of seafarers to play volleyball whenever a Cuban ship docks in the port.

Witzchinsky sounds as Polish as you will ever find. When they told me I could find him in the psychiatry wing of the hospital, I duly prepared Polish reading material topped off with a beautiful edition of the New Testament. They even told me that I might be wasting my time as he spoke only Polish, but that could not upset me all that much. I have conversed quite pleasantly and fairly meaningfully at times with people who did not speak any other language but their own. In the last analysis I could always read a couple of chapters out of that Polish N.T. to him.

Witzchinsky, it turned out, was an American who did not speak a word of Polish. A capable mariner, good as his job as chief cook he could prepare a wholesome and tasty meal for a full crew. He could handle the stores, the cooking, the baking, the entire galley

Continued on page 7

CHURCH NEWS

Christian Reformed

Called
-to Calgary (Maranatha), Alta., Rev. Anthony De Jager of Bowmanville(Rehoboth), Ont.

Declined
-to Brantford,Ont., as second minister, Rev. Ralph Koops of Chatham (Grace), Ont.
-to Wyoming and Drayton, Ont., Rev. Ralph Koops of Chatham(Grace), Ont.

Accepted
-to Blenheim, Ont., Candidate John Tenyenhuis of Grand Rapids, Mich.
-to Strathroy(Westmount), Ont., Rev. Anthonie Vanden Ende, home missionary at Fredericton,
-to Ingersoll,Ont., Candidate William Veenstra of Niagara-on-the-Lake, Ont.
-to Halifax,N.S., as hospital chaplain, Rev. Jerry Dykstra of Halifax.
-to Halifax, N.S., Rev.James La Grand Jr. of Chicago, Ill.

New clerks
Kingston, Ont.- Mr. J. Feenstra, Box 1161, Kingston, Ont.
Victoria (First), B.C. - Mr. J.A. Jonker, 6283 Rodolph Rd., Victoria, B.C., V8Z 5V9

Secretary of deacons
Victoria (First), B.C. - Mr. J. Koster, 4016 McLellan, Victoria, B.C. V8Z 3Y4

New church
Classis Chatham, at its September classis meeting, approved the formation of a new church at Tillsonburg, Ont., involving some 24 families from the Aylmer congregation.

Classis Hamilton

For its September session, classis met in the Maranatha church of York. During the day the chairman, Rev. Bas Nederlof welcomed Rev. Henry Katerberg who recently came to Wellandport from Belleville, Mr. Rozema from Pine Rest, and Dr. Eugene Rubingh of World Missions. The latter two addressed Classis. Dr. Rubingh also showed a film.

Classis examined two candidates for the ministry. Mr. Peter Ravensbergen, pastor-elect to Smithville and Mr. Philip Stel pastor-elect of York. Rev. Jacob Geuzebroek examined in practica and Rev. John Klomps in biblical and theological position. Both candidates gave evidence of good judgement and sound understanding of the reformed faith. The sermon critics gave excellent critiques of both sermons. With the concurring advice of the synodical deputies at 3:30 in the afternoon classis voted unanimously to admit both men into the ministry of the Word and Sacraments in our churches. It was a happy moment when we all congratulated Mr. and Mrs. Ravensbergen and Mr. and Mrs. Stel. It was also a happy moment for the churches of Smithville and York. Their vacancies now end. Classis still has two vacant churches, Burlington and Dunnville.

Classis heard reports from its delegates to various denominational boards and classical committees. It was reported that in giving as a denomination we are at present behind last year's contributions though the budgets are up. Our classis too is not up to last year's performance. We were urged to do our utmost in our giving. Classis accepted with a few amendments the proposed job description of an executive secretary for the Council of Chr. Ref. Churches in Canada. Two names, those of the Rev's De Bolster and Klomps had earlier been submitted to Council as nominees to fill this position. Rev. Bas Nederlof was elected as classis delegate to Council. The report from the Comm. On The Home For The Aged in the Grimsby area indicated progress. However government financial allottments are not forthcoming yet. Classis gave advice on only one discipline matter.

Classis was not without its moments of humor. A committee appointed to serve us with advice on how best Classis should celebrate its 25th anniversary came up with the unique proposal. Actually it came from one of the more far sighted members, that Classis book a plane, load up all the elders and ministers without spouses and take off for a week of celebration in one of the tropical islands. This proposal met with roars of approval and loud clapping hands. However a more modest proposal prevailed. At next Classis we will devote an hour after dinner to a recounting of Classis history. We also hope to have with us two people who have been with classis since its inception to present us with highlights. Classis began modestly and it ended likewise. It was a good Classis, all 13½ hours of it.

John W. Jongsma
Reporter for Classis

Ottawa's new minister

On Sunday, September 18, the congregation of Calvin Chr. Ref. Church, Ottawa, Ont., officially welcomed its second pastor, Mr. Bernard DeJonge. For the past year Mr. DeJonge served as an intern (student minister) at Calvin while completing his studies for the Bachelor of Divinity degree. Upon graduation from seminary, Mr. DeJonge was called to serve as minister of education and evangelism, and accepted this call.

The ordination and installation service of Rev. DeJonge was conducted by the church's other pastor, Rev. Jack Quartel, with members of the church council participating in the laying on of hands ceremony.

With the installation of Rev. DeJonge as Calvin's second pastor, Calvin Church now embarks upon a new phase in its history, with emphasis on a team ministry whose objective is to reach out beyond the four walls of the church. Rev. Quartel will be concentrating on pastoral duties such as visiting, counselling, and preaching, while Rev. DeJonge will be specializing in evangelistic and educational work. As Christian education director, Rev. DeJonge will be responsible for the instruction of the youth of the church in Christian doctrine and principles, as well as providing leadership to the church youth in the development of Christian views, attitudes, and lifestyles. In the area of evangelism, Rev. DeJonge will be focussing on establishing neighbourhood Bible Studies which are based on a family orientation concept of conveying the Good News to the community-at-large.

Fort McMurray calling

Maybe it's because of the oil around here but the community of Fort McMurray remains very fluid. Population is about 21,000 by now, a growth of some 20% over last year, yet even while thousands come in many others leave. Short term labor contracts are still the most common.

What is common to the town is common to the various church groups, too. As one minister recently remarked, "I often feel like a yoyo." The CRC has been in Fort McMurray for about a year now. We are one of twelve Christian churches working in town. Next to general indifference, our greatest opposition comes from such groups as Mormons, Jehovah's Witnesses, Bahai, Hare Krisna, T.M., etc...You name it, we have it. The Mormons in particular are very strong and active.

Yet God is blessing us. In a situation like ours there are many opportunities for witness yet varied ways and means of doing so must be developed. Our group is small, about 40 including the children, and the nearest Reformed church of any kind is some 300miles away. We are beginning to make a name for ourselves as a church group, and we are experiencing some growth. For that we thank God.

Since we work from out of a residential setting and are therefore limited in the amount of advertising we can do we would appreciate it if you let us know of any Reformed person, whether CRC, RC, Presbyterian, or other, living in, or moving to Fort McMurray. We can stand all the help we can get. Our address is, Rev. Wolter Smit, 160 Beacon Hill Dr., Fort McMuray, Alta., T9H 2P5.

Reformed Seminary in France

Continued from page 3

Rev. R. Eugene Boyer continues to direct the practical work of the seminary. He spends a considerable amount of time outside of Aix in evangelistic crusades utilizing seminary students as workers. The library, under the faithful direction of Professor Wells, has been mightily expanded from 6,000 to 12,000 volumes in just three years. A continuing need is for good Reformed literature to be written in or translated into French to fill the shelves!

The seminary has begun a new degree program, the "maitrise en theologie", which is offered for two years of work (one resident, one elsewhere) following the basic "licence en theologie" program. The "maitrise" is designed to be more practical than academic, more broadening than specializing, but does culminate in a scholarly thesis. All students are encouraged to take this degree, in order to ground them more fully in the Reformed faith before they face the onslaughts of Satan in secularized France.

This is just a glimpse at the seminary in Aix, but it is exciting, isn't it? The potential is outstanding, which even the enemy realizes, and so his attacks have not been few! The Lord has honored the steadfastness of the Seminary in withstanding these attacks by enlarging their student body, meeting their financial needs, and giving an excellent spirit within the student body and faculty. For this we praise God.

Four centuries ago, a small French-speaking seminary was established to provide leadership for the Reformed evangelical churches of Europe. Soon millions were converted to the faith "once for all delivered to the saints" by the preaching of men trained under John Calvin at Geneva. Please pray and give that Aix-en-Provence might become another Geneva!

Penny a Week

The yearly subscription price of Calvinist Contact will increase by 50 cents, effective October 1, 1977. That means that you will be paying one penny more per issue or a total of $8.50 for a one year or $16 for a two year subscription.

Printing and mailing costs continue to rise and improvements are being made to both content and appearance. We appreciate your continued support over the years and look forward to a life of growing together.

Keith Knight
Editor and Publisher

Alberta Ministers

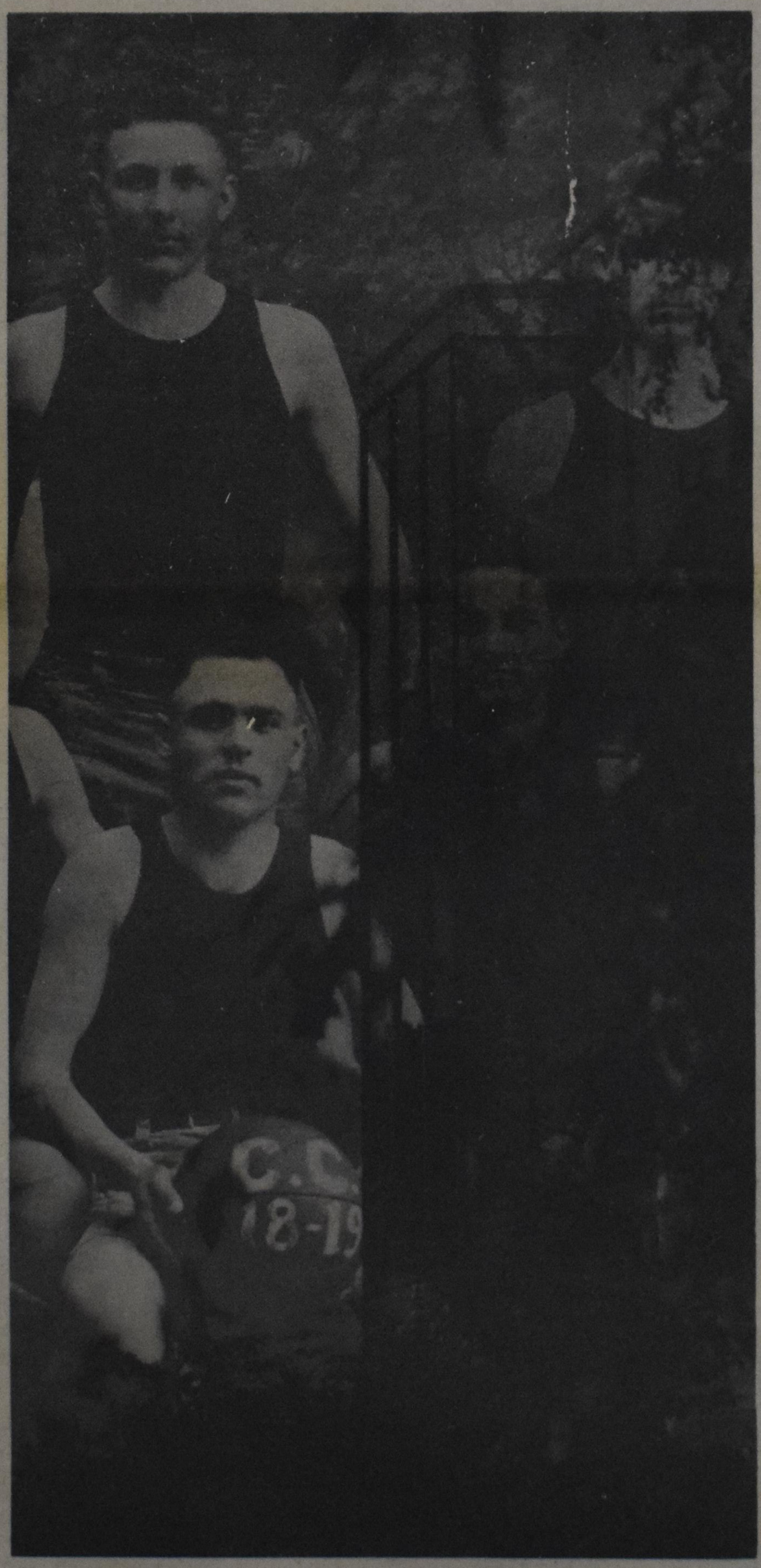
Continued from page 2

Mel Pool (Trinity, Edmonton) and Frank Breisch (First, Calgary) shared with us their vision and programs in areas of covenant education for old and young. Both men expressed a need for ongoing Cristian growth for *all* members and the need to break the unwritten tradition that profession of faith is the graduation exercise out of the church's educational program. Both indicated the importance of parents, young people and children to be involved in an ongoing program of studying and learning together with the specific objective of equipping God's people for the task of ministry.

It was an excellent workshop. Discussion was open and rather non-threatening. Arnie's contribution and personal sharing of soul-searching and life-changing struggles led us to a re-evaluation of our own goals and lifestyles. As a suggestion for pastors in other areas, Sider's book is worthy of discussion. And if you have access to Arnold DeGraaff, or someone like him, as a resource person, you'd be well advised to use him.

Oh yes, Classis Alberta North slaughtered Alberta South in the annual softball game. Much practice and preparation was obvious on the part of the winners; and the losers, having won many previous battles, spent too much time with theology at the expense of softball. Christian "revenge" however, is in the making.

Future workshops are planned for March 14, 15, and September 12, 13, 1978.



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Freedom within faith: choice and challenge at Calvin College

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World missions update

Building believers

MEXICO—Rev. and Mrs. Larry Roberts, veteran missionaries to Latin America, report that despite the tremendous growth in many Protestant churches today, there still is no "magic shortcut" to solid church growth. In the past several months he has officiated at 82 adult professions of faith and baptized 8 adults and 15 children, though he administers the sacraments only when a national pastor is not available. The Roberts' work at building up the believers in their understanding of the Scriptures and Christian doctrine. To accomplish this they have established 29 extension centres in southeastern Mexico.

New missionaries

NIGERIA—Recent missionary appointees have been granted visas and begun work in Nigeria: Mr. and Mrs. Gordon Brinks, Mr. and Mrs. John Gezon, Miss Alie Kuipers, Miss Nola Opperwall and Mr. Al Vander Pol.

Many volunteers

LATIN AMERICA—Christian Reformed World Missions is benefiting from the services of an increasing number of volunteers. Volunteer missionaries raise their own support and spend one or two years helping missionaries in specific tasks such as Bible teaching, literature distribution and youth work. Volunteers work under the supervision of an experienced missionary. They are generally required to know the language (Spanish or Portuguese) before going to the field or take four to eight months of language study at the outset of their term.

Grants to teach

NIGERIA — Mr.& Mrs. Steve Lambers, Jr., Miss Leny Te Nyenhuis and Miss Phyllis Warsen have accepted government contracts to teach in Nigerian schools and have been designated as associate missionaries by CRWM. They departed for Nigeria in August.

Special Missionary support.

The Board of World Missions gratefully acknowledges the participation of these churches in recently undertaking support of the following missionaries: Ancaster, Ont. Rev. and Mrs. Henry Smidstra; Bradenton, Fla., Mr.and Mrs. Tom Klaasen; Cadillac, Mi. Miss Ruth Salomons; Maranatha, Cambridge, Ont. Rev.and Mrs.Adrian Helleman; Neerlandia, Alta. Rev.and Mrs. Arie Leder;Unity, Paw Paw, Mi.Mr.Bill Dykhuis; Prinsburg, Minn. Rev. and Mrs.Henry Smidstra;Sioux Falls,S.D. Mr.and Mrs. Harry Faber; Stratford, Ont.Rev.and Mrs.Adrian Helleman; Wallaceburg, Ont. Rev. and Mrs. John Tangelder; Lee Street,Wyoming, Mi. Rev. and Mrs. Jim Dekker.

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by Rev.Ralph Heynen

PASTORAL COUNSELLING

Roadblocks to thankfulness

The attitude of people with similar experiences can vary a great deal. One person whom I have visited always finds something to complain about.

Oh, it's true she's sick, she doesn't feel comfortable and as a result she doesn't show a great deal of appreciation, but she has a tendency to complain. Down the hall there is another person, seriously sick and suffers much more pain. Her prospects of recovery are not very good, but whenever she talks she tells of how wonderful things are and she always expresses a word of thanks when we come to visit her.

Why are some people more grateful and able to see the sunny side of life, while other people complain and see only the clouds and the gloom. We can nurse along our grudges, we can complain but we can also do what Paul tells us to do: "To be content in whatever state we are."

There are certain reasons, I believe, why some people are more thankful than others. There are certain roadblocks on the way to thankfulness. I'd like to talk about a few of these with you because we often say "thanks" but we're not really thankful in the depths of our hearts. One of the common causes of unthankfulness, or a common roadblock on the road to thankfulness, is thoughtlessness. It may never even have entered into the minds of those nine lepers who Jesus cured that they ought to come back and give thanks to Christ. They might have said, "Well, he knows that we're thankful, he knows we appreciate this." But when the spirit of appreciation isn't expressed, when people are not thoughtful, they're not really thankful either. The two go hand in hand. It need not always be in words that we express our thankfulness. We can do it by a warm smile, a friendly hand clasp or we can give expression to our gratitude in many different ways, but we ought to express it because otherwise we are living thoughtlessly in the presence of others.

THOUGHT FOR THE WEEK

Oh, thou whose bounty fills my cup
With every blessings meek,
I give Thee thanks for every drop
The bitter and the sweet.
I thank Thee for both smile and frown
And for both gain and loss
I praise Thee for the future crown
And for the present cross.

We teach our children to be thankful. Mothers sometimes say to their little children, "You should thank the man or the lady because they gave you a cookie." A far better way of teaching children to be thankful is that parents themselves express more thankfulness and gratitude. When the voice of complaint is heard a great deal around the home, children are not going to learn genuine gratitude. But gratitude is not dependent upon external circumstances. It isn't dependent upon the fact that we get a cookie from somebody, but it means that we appreciate the thoughtfulness of others.

Another roadblock on the road to thankfulness is the fact that people think in terms of things that we have and the things we've received. There is no more thankfulness among wealthy people than there is among the poor. There is no more thankfulness among those who have much and those who have little. I've often been a bit amused when a strong, healthy person stands alongside someone who is seriously ill or suffers pain and says, "Well, you surely must have some reasons for thankfulness too," particularly if they start feeling a little better and then they say, "You must be thankful that God is curing you." Shouldn't it be much more true that the person who hasn't been sick at all would express his thankfulness and show his gratitude in his life?

Another roadblock on the road to thankfulness is pride. Humility is an important ingredient in gratitude. The conceited man refuses to be under obligation to any man. He wants to be self-sufficient. But this is impossible, we are all under obligation to other people, Pride is often expressed in these words, "I don't owe anyone anything." A man may mean by that that he doesn't have any debts and that he has paid all his debts, but he does owe a lot of people many things. We find some who have some affliction in life and they have the problem of asking the question, "Why should this happen to me?" I've never been too sympathetic with that question because it indicates a sense of pride. It's alright if someone else suffers, but if I suffer that's a different situation. Pride is something that has to be conquered because in life we are always under obligation, we are debtors to other people. We have our obligations to our policemen, to the firemen, to the people who are in public service.

We have obligations to our parents, to the pastors, to the church council, to the people who help us or visit us. It is a little strange when you visit someone who is sick and you put a good deal of effort to get there and then you hear nothing but complaints. The first thing they say is, "Why weren't you here before?" I can remember visiting people that would say, "Well, you weren't here last week, you weren't here two weeks ago, where were you?" By that time you almost feel like turning around and saying, "Well, too bad but I'm not coming this week either." They do not feel obligated when you visit them but they feel that you should be obligated to visit them — it's your responsibility and if you don't you can expect to get bawled out by them.

Another thing that stands as a roadblock to thankfulness is that we feel that everything we have is something we have earned, and so we can say, "Thank God that He has helped me, He has given me all things" and we tend to look around at others that don't have quite as much and it doesn't concern us so much. There are many people who say about the unemployed: "If these people really wanted to work, they could find a job. Why should they be on relief?" These are the kind of people who have never suffered from unemployment themselves and they don't see the fact that their employment is also a gift of God and something that they haven't deserved. We ought to recognize that everything that we possess flows from the hand of God.

In a certain art gallery there was a picture called "Reflections". In this picture there was a ship and then a reflection of that ship. That picture had been hanging on the wall for a month or so and then the man who had made the picture came by and said "Hey, we've got that picture hanging upside down". People hadn't noticed it. I think this is one of the dangers that we see in life. We've got life turned upside down. We tend to think in terms of everything we have - material possessions and earthly goods and we forget that the greatest gifts that we have in life are not physical and not earthly, but spiritual and heavenly. That's possibly the biggest roadblock in our gratitude. Let's learn to be thankful. I like the words of the following hymn and I want to use them as our thought for the week.

Life down on the harbour

Continued from page 4

work most capably. But he could not handle himself and so he was standing at the ruins of his life which had been flooded over with so much alcohol that it had almost been doused altogether. Years of steady erosion are not repaired in one afternoon in a sterile cubicle up in Psychiatric Ward 4. But we could begin with the Word of Deliverance and down in Norfolk, Va, where Witzchinsky is living, a devout and upright Christian chaplain to seafarers could take up where we left off. One small but perhaps eternally significant aspect of being involved in an organization called: The International Council of Seamen's Agencies.

There is no dress regulation for seafarers coming to the chapel. Yet, J.A. Rutherford, a Canadian seaman living at Mariner's House from time to time, did not feel properly dressed to attend, so he sat in on it in the adjoining lounge (the door to the chapel is always open) but fully participated in the prayers as well as in the recitation of the Creed. Following the service he slipped into my office and motioned to me to also step in. Surprised as Canadian Seamen are not interested in obtaining any literature that can ordinarily be found in my office, I wondered what our friend Rutherford was up to. We found out quickly as he grabbed my hand firmly and said, "You have not received much support from the boys in the house here but you are doing a good work." As he let go of my hand I noticed he had left me with a $50 bill. Rutherford hastily made a get-away as I began my protestations.

The Yalvik Larashenov is a Russian ship. It comes to the port with some frequency. The last time it came in a telephone call from the agent advised me that the political commissar wished to see me.In all my dealings with Russian ships have I never come across an arrangement like this, yet I made it a point to be at the Larashenov at the appointed time of 13.00 hours. A morning visit to a Polish ship berthed just one berth ahead resulted in lunch on board and a heated discussion on the meaning of the church in the lives of people. At promptly 13.00 hours I stood before the political commissar of the Larashenov, First Officer Valenko Alexandrowitch, I remembered Valenko. We had met before. Het was a zealous man in his profession as political commissar. But I could not recall what I had done for him that caused him to explode in joy and promptly invite me for soft drinks.

Valenko does not speak any English and I do not speak any Russian (besides my 15 words of greeting). Yet we conversed amicably and within an hour found ourselves in the dining room where I was invited to a rather sumptuous dinner, all the time wondering why this man had gone to this extreme display of courtesy. Although we spent most of the afternoon together (without a third party) and although I visited him two more times later in the week i never found out why I received such royal treatment. But two things struck me. Valenko had a 'Back to the Bible' Broadcast calender hanging on his wall. Where did he get that calendar? To my knowledge I am the only one who hands out that kind of calendar to seafarers. How does he dare hang that up in his room? And another thing. At the second visit he opened a drawer and showed me two Russian New Testaments. One in a regular edition and one in a Micro-print edition. I gave him one, but who gave him the other? As he took them both out he said something like this, "How strange that I should get New Testaments, me, a communist and an Atheist." With that statement he did not throw the New Testaments out of his porthole, but carefully dusting them off shoved them back into his drawer Who knows: Every valley shall be exalted, every hill shall be made plain, every drawer shall be opened...that the King of glory may come in.

H. KREEFT, C.A.

Chartered Accountant

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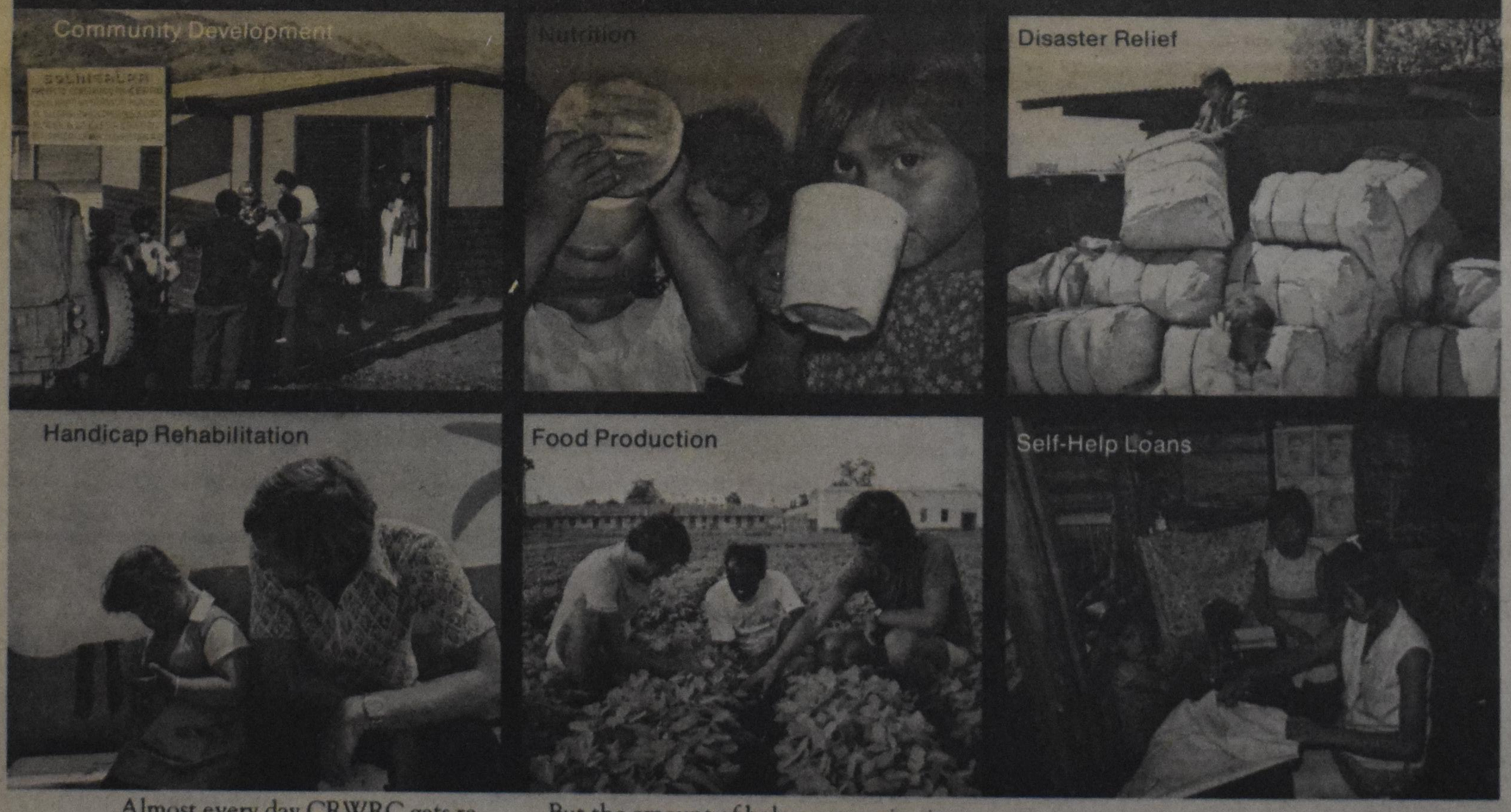

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Zingend de eeuwigheid in

In het prachtige boek met de indrukwekkende titel: Opdat wij niet vergeten, staat het verhaal afgedrukt van een diaken, Thies Jan Jansen uit Weiwerd, diaken van de Gereformeerde Kerk van Delfzijl. Hij is in brede kring bekend geworden door zijn ontroerende afscheidsbrief, die in het noorden van Nederland gedurende de bezetting door de Duitsers, overal circuleerde en velen heeft gesterkt in die ontzaggelijk moeilijke tijd. Hij zat gevangen met een hoogleraar in de kerkgeschiedenis, die later in Trouw, het dagblad dat De Standaard verving, een bewogen artikel geschreven heeft om de nagedachtenis van Thies Jan Jansen te eren. (25 augustus 1945) Hij schrijft: Stervend heeft Thies Jan Jansen gezongen. O, wonder van genade: Want nu de Heer is opgestaan, nu vangt het nieuwe leven aan, een leven door Zijn dood bereid, een leven tot in eeuwigheid.

Hij werd gefusilleerd hand in hand met Henk Hos, die vlak voor zijn dood nog zei: "Zeg aan mijn dominee dat hij mij een grote dienst heeft bewezen door tegen mij te zeggen, "Henk je moet niet strijden voor je vaderland, je moet strijden voor het rijk van de Here Jezus, dan kun je, als 't moet ook rustig sterven." Als leden van Gods kerk gingen ze de eeuwigheid in met een getuigenis op de lippen. Is het niet geweldig om zo Gods genade te ervaren en te behoren tot de zingende kerk?

Als dominee kom je natuurlijk met veel mensen in aanraking en in het bizonder wanneer zij in moeilijke omstandigheden verkeren, b.v. als ze erg ziek zijn en merken dat ze gaan sterven.

Toen ik predikant was in Friesland kwam er op een middag een jongen aan de pastorie met de boodschap: dominee, vader is erg ziek geworden en moeder vraagt of u vandaag nog even wilt komen. Natuurlijk, zei ik, en ik pakte mijn fiets en peddelde naar het veraf gelegen boerderijtje. Terwijl ik er heenfietste dacht ik aan die zieke boer. Ik was er vaak geweest, zijn vrouw was ziekelijk. Ik was er tweemaal op huisbezoek geweest. Zijn vrouw praatte meestal. Hij was een stille man. Wat wist ik eigenlijk van hem? En ik bad: Vader in de hemel, als hij moet sterven, geef dat hij kan getuigen: Jezus, Uw verzoenend sterven blijft het rustpunt van mijn hart. Toen ik een poosje aan zijn ziekbed gezeten had en gepraat had over zijn boerderij, het vele werk dat gedaan moest worden en nu gelukkig door de buren zou worden verricht, vroeg ik hem: maar Siert, als je nu eens niet beter wordt, want je bent zo ziek, hoe is het dan met je? En toen zei hij, en het klonk me als muziek in de oren: ik voel het wel, dominee, dat ik niet beter word, u moet ze op mijn begrafenis maar laten zingen: Jezus Uw verzoenend sterven is het rustpunt van mijn hart, want zo is het. Als de Here me roept, ben ik bereid om te gaan. Als wij alles, alles derven, blijft Zijn liefde ons bij in smart.

Daarover konden we toen samen door praten. Hij was ineens niet zo'n stille man meer. Wat een genade om tot de zingende kerk te behoren.

Toen ik later predikant was in Drenthe zocht ik een jonge man op in het ziekenhuis, maar net 30 jaar oud. Gelukkig getrouwd, een echte christin als vrouw en drie kleine kinderen. Hij kreeg een ernstige ziekte. De directeur van het ziekenhuis zei tegen me : niets aan te doen, wij kunnen hem niet meer helpen. Toen zag het ziekenhuis Gods genade, de dokters, de verpleegsters, de patienten en ook zijn collega's. Hij riep zijn vrouw en kinderen bij zich en zei: laten we nu nog zingen Veilig in Jezus' armen, veilig aan Jezus' hart! De directeur, die er ook bij was kon alleen maar tegen mij zeggen: Dat heb je wel meer met nierpatienten! De stervende gaf echter een duidelijk getuigenis van zijn geloof aan zijn collega's en toen hij zong van de veiligheid in de Here Jezus, hadden de meesten die er bij waren de tranen in de ogen. Het is te begrijpen dat we dat vers toen ook op de begrafenis hebben gezongen.

Wat een genade om tot de zingende kerk te behoren!

J.VanHarmelen

Schetsen over het Boek Job

At the request of the Board of the Federation of Chr.Ref. Women, the Education Committee offers you a series of six outlines on the Book of Job written by Rev.Anthony DeJager of Bowmanville, Ont. They will appear on this page at regular intervals.

Experience has taught us that study material written in the Dutch language is still very much appreciated and we trust that these outlines will be widely used. May they prove to be, under God's blessing, valuable tools when our members seek to enrich themselves spiritually in their respective groups and societies!

We remind you again to send all correspondence meant for the Education Committee to : 1492 Cherryhill Rd., Peterborough, Ont. K9K 1A6. For the Committee: Alice Los.

DOOR Rev.Anthony De Jager

1. INLEIDING. Job 1:1-5

A. De persoon Job

a. *naam:* De oorspronkelijke naam klinkt meer als Ijjoob. Vandaar dat de naam in het Duits *Hiob* is. Waarschijnlijk betekent de naam zoiets als *de aangevochtene*; dus wel heel toepasselijk.

b. *woonplaats:* het land Us. Dit was waarschijnlijk een deel van Edom (hoewel anderen denken, dat het een deel van Aram was.)

c. *levensomstandigheden:* In Job 1:2-5 valt alle nadruk op de dubbele rijkdom van Job: rijk aan kinderen, rijk aan goederen. Job was enorm gezegend door de Here.

Er was een sterke gezinsband en Job ging zijn gezin voor in de vreze des Heren. Hij 'heiligde' zijn kinderen wanneer ze weer een van hun vele feestjes gehad hadden. Een vrolijk stel, die kinderen! Job bracht dan een offer voor elk kind, een zoenoffer voor het geval de kinderen God 'gezegend' zouden hebben in hun hart, d.w.z.God vergeten en Hem buiten hun feestvreugde gehouden zouden hebben. Job is een vader, die een echter priester is voor zijn gezin.

B. Het boek Job.

a.*ouderdom:* Het boek staat niet in chronologische orde in de Bijbel. De taal wijst uit dat Job een van de jongste bijbelboeken is, wellicht nog jonger dan Daniel. Het verhaal speelt zich echter af in een heel oude tijd, omstreeks de tijd van Abraham.

b.*literaire vorm:* behalve de proloog (Job 1 en 2) en de epiloog (42:7-17) die in portage-vorm, in proza, zijn geschreven, is het boek Job in de dialogen poezie een literair zeer hoogstaand werk.

Hierin vinden we ook een antwoord op de vraag of we het boek Job als geschiedenis moeten zien of als een literair werk, waarin de personen die worden opgevoerd, niet echt hebben geleefd. We moeten het begin (hfdst.1 en 2) en het einde (42:7-17) als geschiedsbeschrijving zien, terwijl de rest als poezie moet worden gelezen, waarbij alles niet letterlijk moet worden genomen, omdat de dichter(s) allerlei dichterlijke vrijheden gebruikt, en de vrienden van Job zelfs dingen laat zeggen die zondig zijn (zie bv.42:7,8). Het gebeurt wel vaker, dat mensen verkeerde dingen zeggen in de bijbel, terwijl de bijbel toch Gods Woord is. Zo is ook de schrijver(s) van het boek

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Job door de Heilige Geest geinspireerd, en is ook dit boek Gods Woord en spreekt het met goddelijk gezag in onze situatie.

C. Wijsheidliteratuur. Het boek Job behoort met Spreuken en Prediker en een aantal Psalmen (zoals 1, 37 en 49) tot de zogenaamde wijsheidsliteratuur van het Oude Testament. Deze wijsheid vindt haar beginsel in de vreze des Heren (Spr.1:7) en is niet theoretisch en abstract, maar zeer praktisch van aard en een produkt van helder inzicht en levenservaring. Voor een goed verstaan van het boek Job moeten we steeds bedenken, dat een van de hoofdgedachten in de wijsheidsliteratuur van het Oude Testament "loon naar werken" is (Spr. 4:18, 20:7, Job 4:8 etc.): Je maait wat je zaait, je krijgt wat je verdient. Een ander kenmerk van de wijsheidsspreuken is, dat ze alles heel sterk betrekken op het *hier en nu* en de zegen des Heren (de beloning) heel concreet zien in aards geluk, bezit en rijkdom.

D.Hoofdthema. We kunnen zeggen, dat het in het boek Job primair gaat over de zin van het lijden van Gods kinderen. Het is ook juist, om te zeggen, dat het hier gaat om de handhaving van Gods recht en dat God geen verantwoording schuldig is. Tenslotte moeten we het boek Job bestuderen tegen de achtergrond van de totale strijd tussen God en Satan, Christus en Antichrist. In het boek Job gaat het om de victorie van het Koninkrijk van Christus. Samenvattend mogen we zeggen dat het hoofdthema van Job is: *De souvereiniteit des Heren in het inschakelen van Zijn kind Job in de strijd om de overwinning van het Koninrijk van Christus.*

E. Indeling

Hoofdstuk 1 en 2: Historische proloog.

3-31: De klacht van Job en de grote woordenstrijd met zijn vrienden (een strijd in drie ronden: elke vriend krijgt drie keer het woord, en Job negen keer), en de laatste toespraak van Job.

32-37: De troostwoorden van vriend Elihu.

38-41: De Here 'antwoord' Job.

42: Historische epiloog.

Het boek Job leent zich er niet voor, om hoofdstuk voor hoofdstuk in een vereniging te bespreken. Het gaat om de hoofdlijnen en de hoofdgedachten. Daarom volgt hier een schets over elk van de vijf delen van het boek. Daarbij moest een keuze gemaakt worden uit de vele teksten. In de vereniging kan men natuurlijk andere gedeelten kiezen voor de bespreking, maar dan moet men het zonder schets doen.

F. Vragen. (Aan het eind van elke schets volgt een aantal vragen om de bespreking te stimuleren. Het is natuurlijk niet nodig om alle vragen te bespreken, en wellicht worden er in de vereniging vragen gesteld, die veel belangrijker zijn dan de vragen die volgen).

1. Waarom is het boek Job in de Bijbel opgenomen?
2. Waarom is het boek Job ook voor vandaag zo aktueel?
3. Hebben Job en zijn gezin en vrienden echt bestaan?
4. Hoe is het mogelijk, dat de dikwijls verkeerde woorden van de vrienden van Job toch deel uitmaken van Gods Woord?
5. Wat is de functie van Job in de heilsgeschiedenis, waarin het gaat om de uiteindelijke overwinning van Christus' rijk en de vrede van de nieuwe aarde?
6. Was er verband tussen de vroomheid van Job en zijn voorspoed, en mogen wij materiele zegeningen verwachten als loon voor onze godsvrucht?
7. Wat betekent het dat God souverein is? Is dat irriterend? vertroostend?
8. Hoe zien we Job bezig als priester in zijn huisgezin? Hoe doen we dat vandaag?

Begint u doof te worden?

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Waar vraagt u een "Social Insurance Number" aan en wat heeft u nodig wanneer u de aanvraag indient. Waar? Uw plaatselijk UIC kantoor. Wat zult u nodig hebben? Een identiteitsbewijs. Indien u een in Canada geboren Canadees staatsburger bent, zult u een origineel document nodig hebben zoals een geboortebewijs of doopbewijs van Quebec. Genaturaliseerde Canadezen hebben hun "Citizenship" bewijzen nodig. Indien u een "landed immigrant" bent, zijn uw paspoort en immigratiepapieren voldoende maar u zult de originele of gewaarborgde (certified) kopieen nodig hebben.

U zult ook nog een tweede identificatie nodig hebben. Het mag iets officieels zijn met uw naam erop, zoals een rijbewijs, of een schoolrapport. Het mogen fotokopieen zijn.

Aanvraagformulieren kunt u bij all postkantoren, all UIC kantoren, 'Canada Manpower Centres' en 'District Taxation Offices' verkrijgen. Maar nu we u vragen ons deze belangrijke documenten te tonen, willen we niet dat deze verloren raken of misplaatst worden. Dit is de reden waarom we u vragen deze aanvraag persoonlijk bij uw plaatselijke UIC kantoor in te dienen. Zij zullen ter plaatse zich ervan overtuigen dat u de juiste papieren hebt getoond. Zij zullen u met uw aanvraag helpen en een en ander voor u naar Ottawa doorzenden. U kunt uw documenten direct weer mee naar huis nemen. U zult uw kaart per post ontvangen. Dezelfde gemakkelijke procedure gaat op indien u een verloren geraakte kaart met uw Social Insurance Nummer wilt vervangen. Of wanneer u uw naam wilt veranderen, of elk ander detail.

Indien u niet naar een plaatselijke UIC kantoor kunt gaan, kunt u bij een "Canada Manpower Centre" terecht. Of u kunt altijd nog uw aanvraagformulier rechtstreeks per post inzenden naar Ottawa met uw originele of gewaarborgde documenten.

Het bewijzen van uw identiteit is de beste manier om er zeker van te zijn dat het juiste Social Insurance Nummer bij de betreffende persoon blijft. En dit is zeer belangrijk. Want het is van u en van u alleen.

Uw 'Social Insurance Number'. Het is van u en van u alleen.

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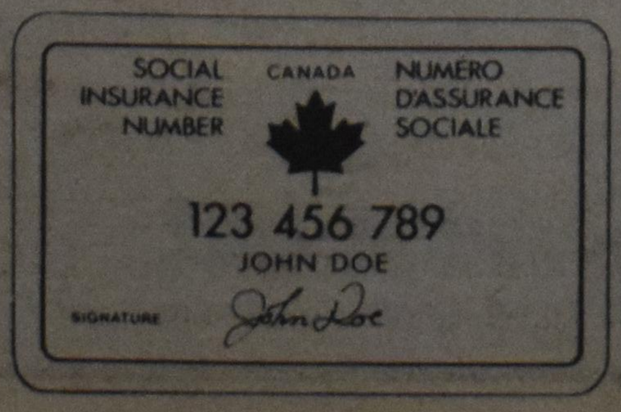

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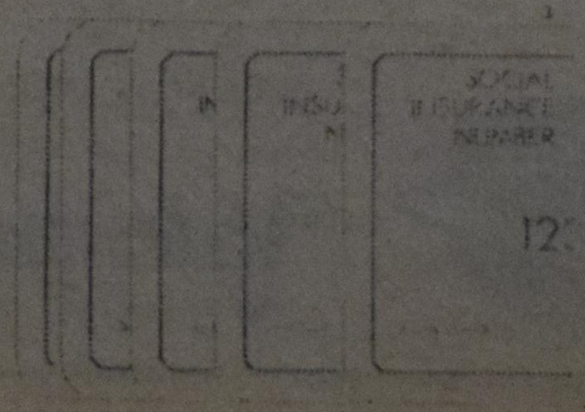

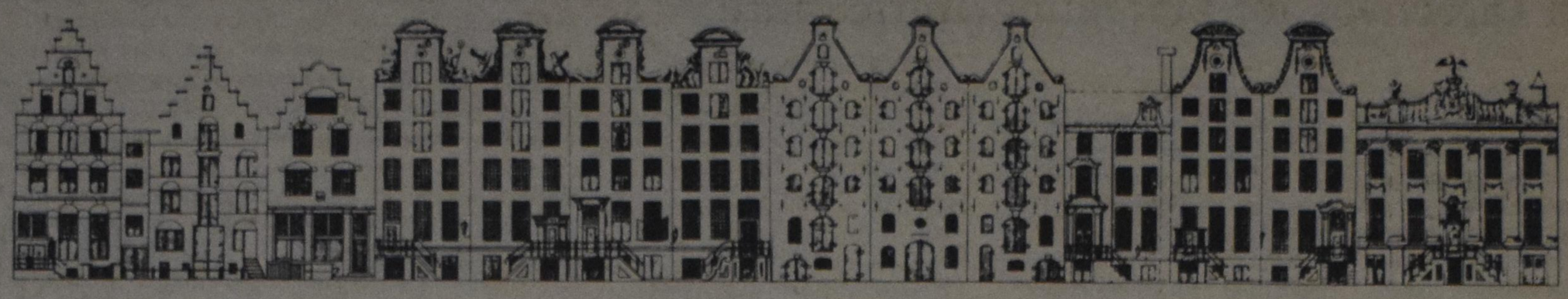

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Biblical Directives for Liberating Agriculture[2]

The following article is taken from chapter 10 of a booklet prepared by Jim Visser, entitled, "The Farmers and a Third Option." This is the second and final installment. [C.F.F. refers to the Christian Farmers Federation.]

Suggested Guidelines Toward a Liberating Agriculture Policy

Farmers should think about and discuss the implication of the 'third option' for their own enterprise. Pressures in favor of mass production and specialization should be counter-acted with balanced operations which reflect diversification in the application of human talents and variety in production. Are we good stewards of the soil, livestock and manure? Do we share the leadership load and the fruits of production with the worker? Are you able to prevent land use to change from food production to another purpose? Perhaps you could encourage the formation of a co-operative farm or a farmer's market.

Christian Farmer's Federation

The C.F.F. should favor the establishment of a national food policy. Because Canada has always been a major food producer with ever greater potential, agriculture should be elevated to its rightful place in economic planning. As part of a national food policy there should be a national food production authority with representation from the farm organizations, liaison with the Science Council and the Economic Council of Canada and direct responsibility to the Department of Agriculture

The C.F.F. should advise economic planning which will encourage an increase of farmers, an economic climate which encourages diversification on farms, a down-shift in vertical integration and marketing monopolies, an upshift in more and smaller diversified food outlets, and a shift from a consumer society based on the exploitation of non-renewable resources to a conserver society based on the stewardly use of renewable resources.

It should also encourage more farmer and consumer co-operatives and farmer markets, a general shift away from importing farm products which the various regions of Canada are able to produce in favor of self-sufficiency to the extend of the level and variety of production which our climate permits, revision of freight rates to prevent disparity between provinces, and support for the Canada Wheat Board and national marketing stability programs for all agricultural products.

Food Distribution system

The Food distribution system must have justice for all. Christian justice means that farmers are not first of all owners and therefore have right to a good price because they produced and own the produce. We are stewards of the land and its produce is given to us so that we can be a blessing by sharing it. That is justice. That should be the imperative of a national food production authority and the Departments of Agriculture both Federal and Provincial and from it follows that everyone in Canada must have equal access to a nourishing diet.

Therefore, we have a global responsibility to ensure a nourishing diet where there is deprivation and to promote national and regional models free from the influence of economic exploitation. In addition to trade based on promotion of Unctad's Nieo (New International Economic Order) we should promote national models of healthy agrarian development such as Ujamaa in Tanzania. Perhaps we could experiment with such models in areas to be developed in Canada.

Land use policy

Canada needs a just land use policy which respects natural potential.

The provinces and Canada must implement an immediate moratorium on non-agricultural development of all food land.

The Provincial Governments must zone all provinces into urban, industrial, recreational, forest and wildlife reserve, and agricultural zones. With such absolute zoning, agriculture will be freed from the influence of speculation based on agricultural use.

Provincial Governments should ask the farm organizations for assistance in arriving at a proper definition of a farmer. Unifarm and the N.F.U. also favor such a move. It could result in levying a Provincial unearned increment tax in addition to the Federal Capital Gains tax to prevent speculation by those who do not qualify.

The Science Council of Canada Report 25, July '76 recommends that the other provincial governments emulate the B.C. Land Commission Act in zoning methods. It also recommends suitable levels of maintenance be required of land owners. This could be applied to farmers. In order to have land farmed, and not just saved for farming, we should support these recommendations.

The challenge we face will demand a great deal of determination from us all. It will mean some of our present attitudes must change. It will mean some of our farming practices may have to change. It will compel us to much more public involvement. Be assured that the basis for all change has taken place when Jesus Christ entered history with the gift of salvation. He is using His followers in the redemptive process up until the time He chooses to make all things new. Any change we may want to implement should follow His redemptive plan. It is my prayer the C.F.F. will always function to that end.

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Besides his regular organ recitals, Mr. Asma will also perform with a number of choirs. The 120 voice choir "Praise the Lord" under the well-known director Leendert Kooij will render a concert in Toronto, while in Vancouver the concert will include the famous St.Andrews Wesley United Church boys choir which toured Holland this summer.

Works by Bach, Handel, Guilmant, Zwart, Asma and others are on the program. As usual Mr. Asma will play a concert of a considerable variety. The popular sing-a-long will be featured at several recitals and again evenings with Feike Asma "in concert" are available during October and November this year.

Mr. Asma will perform in Nova Scotia, Ontario, Alberta and British Columbia, as well as in the U.S.A.

On one of Mr. Asma's tours the "Halifax Star" commented that "This matter of the organ tackles each number on the program with confident capability and interpretive soundness". The Hamilton Spectator has noted that "This maestro of the organ, from his first note holds his vast audience captive" with his playing.

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LET'S PLAY CHESS

Editor: Pete Layer

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#716
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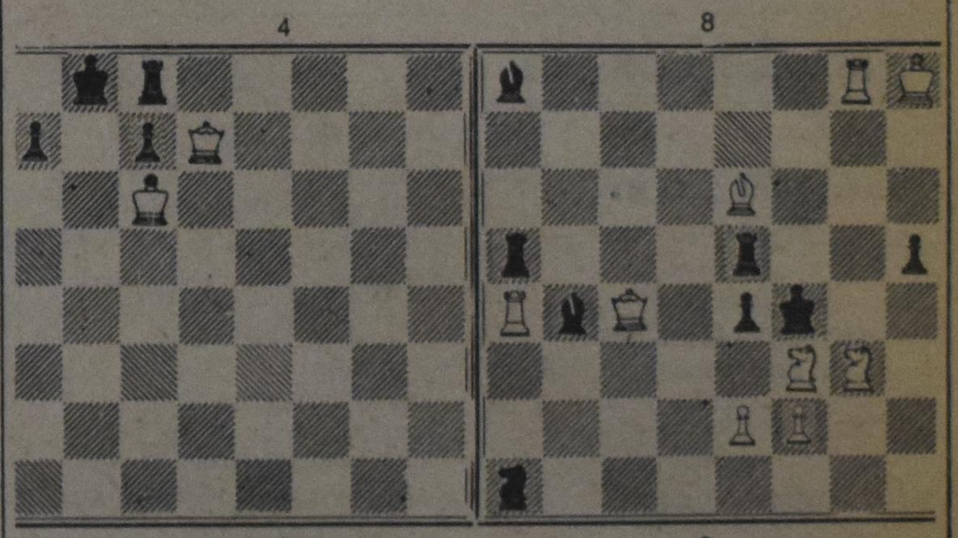

5 mover 4 pts. 2 mover 2 pts.

Notes:
1. As a special this month a 5-mover is presented. White is able to checkmate Black sooner than 5 moves in all but one variation! Please indicate this variation and the key.
2. The old Dutch problem is of the usual type. The Black King is unable to move and White can almost checkmate Black if it weren't for one or two nasty Black pieces. One magic White move must again solve all the dilemmas. Please indicate the key and threat, if any.
3. I am curious to find out which of the two problems you found the easiest - the two-mover with lots of pieces or the five mover with the few pieves. The deadline will be given next week for all the October problems.

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Notes of Thanks

KUYVENHOVEN: As yet we would like to thank our friends, especially in the Lethbridge, Calgary, Wallaceburg and Hamilton areas, who sent their good wishes at our 25th wedding anniversary and whose kindness we did not acknowledge by personal letters.
Andrew & Ena Kuyvenhoven, Mississauga, Ont.

VANDERVEEN: Mr.&Mrs. Vander Veen, Alma,Ont., die door Gods goedheid op 17 sept. hun 50 jarige huwelijk mochten gedenken betuigen langs deze weg hun hartelijke dank voor al de goede wensen die zij bij het bereiken van deze mijlpaal in hun leven mochten ontvangen.

Births

BUESINK: We thank the Lord for the birth of our second daughter, SARA DENISE, born on September 7,1977. A sister for Kimberley Nicole. Grandparents: Mr.& Mrs. N. Wamsteeker, Diamond City, Alta. and Mr. & Mrs. J. Buesink, Strathroy, Ont. Grateful parents: Murray & Denise Buesink, 1922-4th Ave.N., Lethbridge, Alta.

DE ROO: George and Joyce De Roo are proud to announce that a daughter, KRISTEN LEIGH, was entrusted to their care on Sept.27, 1977. She is a sister for Michael and a granddaughter for Mr. & Mrs. L. Moesker of Wellandport and Mrs.J. Knight of Fenwick. 20 Rochelle Dr., St.Catharines, Ont. L2M 6Y8.

MIEDEMA: With joy and thanksgiving to God we are happy to announce that He has entrusted to our care a little son JEREMY ARON. Thankful parents are George and Joyce Miedema. 7th grandchild for Mr.& Mrs. P.De Waard, 17th grandchild for Mr.& Mrs. L. Miedema. R.R.#5, Waterford, Ont. N0E 1Y0.

SEVENSMA: With praise and thanksgiving to God we announce the birth of our first child MARK PHILIP, born on September 21, 1977. First grandchild to Mr. & Mrs. Monster of Scarborough, Ont. and Mr. & Mrs. Sevensma of Drachten, The Netherlands. Thankful parents are Izaak and Mettje Sevensma of Scarborough, Ont.

TERPSTRA: Thankful to God the Creator of life we are happy to announce the birth of our son CHRISTOPHER LEE, born Aug.31, 1977. A little brother for Debbie, Harvey, Rick, Robbie and David. Sixth grandchild for Mr.& Mrs. Derk Kamink , Consecon, and 19th grandchild for Mr. & Mrs. Hans Terpstra, Friesland. Happy parents are William and Dini Terpstra, R.R.#3, Picton, Ont.

Marriages

HOFLAND-VANDERHEIDE: Mr. & Mrs. Willem Hofland and Mr. & Mrs. Jan vanderHeide are happy to announce the forthcoming marriage of their children JENNY and JOHN. The ceremony will take place D.V. Saturday twentysecond of October in the year of our Lord 1977 at four o'clock p.m. Mountainview Chr.Ref. Church, Grimsby, Ont. Rev. Vander Plaat will be officiating. Future address: R.R.#1, Kentville, N.S., B4N 3V7

KAMMINGA-HEIDEMAN: Mr.& Mrs. Arthur Kamminga of Bowmanville, Ont., and Mr.& Mrs. John Heideman of Trenton, Ont. are pleased to announce the forthcoming marriage of their children BETTY and JOHN. The wedding ceremony will take place D.V. on October 14, 1977, at 7 p.m. in the Maranatha Chr.Ref.Church, Bowmanville, Ont. with the Rev. G. Corvers officiating. Future address: R.R.#3, Brighton, Ont. K0K 1H0.

VISSER—GRIFFEN: Mr. & Mrs. T.P.Visser of RR 2, Newmarket are pleased to announce the forthcoming marriage of their daughter TENA HILDA to TERRENCE SIDNEY, son of Mr. & Mrs. D. Griffen of Calgary, Alta. The ceremony will take place, D.V. on Saturday Oct. 29, 1977 in the Holland Marsh Chr. Ref. Church at 3.30 p.m. Rev. J. Hielkema officiating.
Future address: 6620 Swanson Pl., Surrey, B.C. V3W 6J2.

Anniversaries

Rotterdam Winnipeg
1927 1977

With joy and thankfulness to God we celebrated on Sept. 28, 1977, the 50th wedding anniversary of our parents, grandparents and great-grandparents

TEUNIS & NEELTJE VAN NUS
nee Langeveld

It is our prayer that the Lord continue to bless them in times to come.
Winnipeg—Aat & Marian Hordyk
Harm & Lena Hazeu
Jaap & Abby Van Nus
Saskatoon—Gerrit & Joke Van Nus
Delft,Holl.—Tom &Annie Van Nus
Winnipeg—Luc & Nellie Van Nus
Jan & Hellie Van Nus
Dorst,Holl.—Gijs & Lottie Van Nus
Winnipeg—Jan & Nellie Van Leeuwen
49 grandchildren, 7 greatgrandchildren. G-264 Templeton Ave., Winnipeg, Man.

Rotterdam Wilmot
1937 1977

Op 29 September,1977 hebben onze lieve ouders en grootouders

CORNELIS PAULUS KAPTEYN
en
JANNETJE KAPTEYN-Rupke

herdacht dat zij 40 jaar geleden in het huwelijk traden. Wij danken de Here voor Zijn liefdevolle leiding en trouwe zorg gedurende hun huwelijksjaren en ook dat Hij in hun ons zulke fijne ouders heeft geschonken Wij bidden dat de Here hen nog vele jaren in gezondheid voor elkaar en voor ons mag sparen.
Ottawa,Ont.—Piet & Hester Kapteyn; Paul,Jimmy,Peter,Julie
Holland,Mi.—Andy & Anne Woudstra; Jonica & Kristy-Anne
Truro,N.S.—Chris Kapteyn
Crapaud,P.E.I.—Gerard & Mary Visser
Ottawa,Ont.—Fred&Jane Wissink; Frederik

Share your family news
with Calvinist Contact

Anniversaries

1952 1977

"A threefold cord is not quickly broken." Prov.4:12b

On Oct.17, 1977, with joy and gratitude to the Lord, we hope to celebrate the 25th wedding anniversary of our dear parents

NICK LENOS
and
HILDA LENOS-nee VanderWal

We pray that God will continue to bless them.
Their thankful children:
Waterford,Ont.— John & Beverly Lenos
Ray, Clarence, Wilma, Howard, Hannah, Rosanne
Reception on Monday evening, Oct. 17, 1977, 8 p.m., Ebenezer C.R.C. of Jarvis, Ont.

1952 1977

With joy and gratitude to our Heavenly Father, we hope, the Lord willing, to celebrate on Oct.11, 1977 the 25th wedding anniversary of our parents,

HERMAN & JOANNE
VANDEKLEUT

We pray that the Lord will continue to bless them in the years to come.
Their thankful children:
Wally, Diane, John, Caroline
3rd Ave., Louth, Jordan Station, Ont. L0R 1S0

Obituaries

On September 16, 1977, the Lord took suddenly but at His time to Himself our beloved Mother, grand and great grandmother,

SIETSKE BEERDA (Byker)

at the age of 80 years. Predeceased by her husband Gosse in 1975.
We are comforted with the words of Rev. 21:4 "And God shall wipe away all tears from their eyes; and there shall be no more death; neither shall there be any more pain; for the former things are passed away."
Mother of:
Smithers, B.C.
Sid & Corrie Beerda
Hark & Sophie VanderMeulen
Bill & Rena Brandsma
Andy & Ann Beerda
Jack & Shirley Reitsma
Cambridge,Ont.—Carl Beerda
Lindsay,Ont.—Mike & Jenny Bandstra
The Netherlands—
Griet Beerda
Gerrit & Gaats Beerda
Sietze & Tolly Beerda
Theo & Griet Beerda
and grandchildren.

Dan ga ik op tot Gods altaren, tot God mijn God de bron van vreugd.
Ps.43:4 berijmd

Na een lange ziekte heeft de Here tot Zich genomen onze geliefde dochter, zuster en schoonzuster op Sept. 3, 1977

WILHELMINA SCHUURMAN
VANDERKWAAK

Geliefde echtgenote van Dirk Schuurman, R.R., Brownsville,Ont.
Terrace,B.C.—Moeder Mev.B.C. VanderKwaak-Bette
Kees & Pinie Braam
Cor & Janie Braam
Bram & Renske VanderKwaak
Leen & Tine VanderKwaak
Houston,B.C.—John & Riet Veenstra
Terrace,B.C.—Jan & Corrie Vis
Grand Rapids,Mi.—Ds.Nick & Jean VanderKwaak
Terrace,B.C.—Jo & Joyce Vander Kwaak

Op 23 september jl. nam de Here plotseling tot Zich ons medelid

MR. A. DE VRIES

Dat God Mrs. de Vries en familie mag troosten en sterken in dit zo zware verlies.
De Jeugd van Vroeger Club
Trenton, Ont.

Obituaries

And I saw a new Heaven and a new Earth. Rev.21:1-4
On Sept.18, 1977 the Lord called to His eternal Home

MARTIN VANDERLAAN
age 59 years.
Beloved husband of Mrs. Pat VanderLaan, Blenheim
Predeceased by two sons Gerry & John
Dear father and father-in-law of
Trenton — Mrs. Toni VanderLaan
Bill & Nellie VanderLaan
Marien & Anne Vreugdenhil
Brighton — Albert & Joan Vander Laan
Kincardine — Walter & Roeli VanderLaan
Chatham — Zip & Myrna Panjer
Leamington — Tony & Clara VanderLaan
Kitchener — Cindy VanderLaan
Home — Ellen VanderLaan
Kitchener — Ingrid VanderLaan
Sadly missed by 25 grandchildren.
R.R.#1, Blenheim, Ont.

Personal

Young lady would like to correspond with Christian young man age 27-34. Please write to Box 4227, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Man, 26 years old, would like to share his home and life with a nice girl of about the same age. Maybe you are the one I am looking for. If you want to know more about me, please write me. Box. 4226, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Teachers wanted

AGASSIZ: Due to marriage and immigration to Holland one of our teachers has asked to be released from her contract. Therefore the Board of the Agassiz Christian School invites applications for a teacher for the intermediate grades for the second semester starting Jan. 1978. Applicants with teaching experience preferred. Address applications to Mr. D. Van den Eykel, Principal, Box. 323, Morrow Rd., Agassiz, B.C. V0M 1A0

LISTOWEL: The Listowel Christian School requires a teacher for the primary grades, commencing January 1978. Please forward all apllications to Principal Arnold Deelstra Box 151, Listowel, Ont. N4W 3H2. Phone 519-291-3086

Employ Wanted

Young farmer wants to start on his own. Will buy or rent or work in shares.
Herman Kapteyn, R.R. 2, Baltimore, Ont. K0K 1C0.
Phone : 416-349-2429.

Recent university graduate with a degree in business administration looking for a position in accounting. Please reply by phone or in writing to: Bert Vander Perk, 164 Ontario St., St.Catharines, Ont. L2R 5K5. Phone 416-685-3938.

For Rent

Condominium on Madeira Beach, St.Petersburg, Florida, 2 bedrooms 1½ bathroom, furnished. Phone 416-632-2370.

For rent in Palmetto, Florida, house trailer 64x12 ft., 2 bedrooms with double bed, 2 bathrooms, kitchen, livingroom, stove, refr. washer & dryer. Air cond.3 yrs.old. from Oct.1 to Jan.15. 184 Unit trailer park, lot 72x100. Phone (416) 221-4978, F.G. Bouwkamp, 16 Center Ave., Willowdale, Ont. M2M 2L3

For Sale

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Write or call:D.VanderVecht, 10 Steward St., Strathroy, Ont. N7G 3K8. Tel: 245-4563.

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Real Estate

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Basic quota 10,600, 6-year old barn, full stair-step cages, on 1½ acres with mobile home, priced right, near Walkerton.

* * *

Broiler Farm: Producing 60,000 juniors yearly; converted bank barn with automatic feeding. Farm is 50 acres with beautiful four-bedroom house on nicely landscaped area.

* * *

Dairy Farm: Excellent opportunity-to be sold as going concern. Including quotas, machinery, feed and about 90 Holstein cattle. 200' x 50' barn, only five years old; free stall for 60 cows with electric scrapers. Four-stall parlor, three silos; beautiful four-bedroom house 165 acres, all tiled land.

* * *

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* * *

Beef Farm: 245 acres, 225 workable balance is good hardwood bush, tile drained. Two barns with capacity for 200 cattle and three bunker silos. Good two-storey house with oil furnace. Located on 86 Highway, one mile from Lucknow.

We have many other farms available.
For information contact:
Ken Thompson,
Alexander & Chapman Realty Ltd., Goderich, Ontario.
Phone Office 524-9662 or 524-6542, Home 524-7514.

For sale in St.Catharines:Beautiful 1½ storey older home (25 yrs) with 4 bedrooms and den, 2 bathrooms, large living room with natural firplace and garage on large well-treed lot. Close to Christian schools and church. Asking $53,900. Call: 934-7725

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EVENTS

students, patients, nurses, working young people moving into the greater Toronto area...

for information about the Christian Reformed Church in the Toronto area please write:
COUNCIL OF CHRISTIAN REFORMED CHURCHES OF GREATER TORONTO, BOX 216, STATION R, TORONTO, ONT. M4G 3Z9

25th Anniversary

The congregation of the

Springdale Christian Ref. Church

wishes to extend a warm invitation to former members to join us in the celebrations.

Saturday October 29

3 p.m. Get-together of former and older members of the congregation
7.30 p.m. Social evening of present and former members

Sunday, October 30

9 a.m. ANNIVERSARY SERVICE, Rev. Ralph Wildschut
11 a.m. ANNIVERSARY SERVICE, Rev. Peter Kranenburg
4.30 p.m. CHURCH SERVICE, ALL ministers participating

For accomodation and furtther information, or an Anniversary Booklet, please contact Mrs. Anne Trip R.R.4, Bradford, Ont. L0G 1C0.

Christian Marriage Contact Bureau

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Executive Director

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Attention all College and University Students

Be sure to take in this fall's all-Ontario students' Conference. The theme is LIBERATION and our keynote speaker is none less than Clark Pinnock, well-known evangelical author and ethicist now at McMaster.

The place is Camp Shalom (near Cambridge). Come early; register and get acquainted with fellow students from all over the country; spend an unforgettable Saturday rapping with Pinnock; take time for fun and frolic too; and peak the conference with an on-site worship service on Sunday. Your cost: only $18 for students; $23 for non-students.

Friday, October 20 — Sunday, October 23

Reserve the weekend now and register with any of our campus ministers.

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See calender of events for schedule of dates.

CALENDAR of EVENTS

Oct. 13 The Southwestern Ontario league of the Canadian Federation of Chr. Ref. Women will hold its fall rally at the Strathroy (East) CRC on Oct. 13 at 10 a.m. with Rev. P. Kranenburg as speaker. Afternoon speaker will be Mr. John Struik of Salem.

Oct.15 Annual meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest Speaker Archbishop Ted Scott, Anglican Church Primate: "Enough is enough".

Oct.18 Dr. Anthony Diekema, Calvin College president, will speak in Hamilton, Ont., time and date to be set.

Oct.19 The Southeastern Ontario league of the Canadian Federation of Chr. Ref. Women will hold its fall rally in the Burlington, Ont. CRC with Rev. John Zantingh of Dundas guest speaker at 10:30 a.m. and Mr. Noel Churchman speaking at 2 p.m.

Oct.22 The Netherlands Bazaar will be held at Thornhill Community Centre, 7755 Bayview Ave. at John Street, 11 a.m. to 9 p.m. Admission free, ample parking.

Oct.28 Reformation Rally, Calvary Church, 89 Scott St., St.Catharines, Ont. 8:30 p.m. Dr. Gordon Spykman of Calvin College is guest speaker. Featuring choirs and community singing.

Oct.29 Frisian Play: "It Heft yn Hannen", 7:30 p.m. Knox Chr.School, Bowmanville, Ont.

Nov.4 Frisian Play: "It Heft yn Hannen", 8 p.m. Chr. High School Woodbridge, Ont.

Nov.5 Frisian Play: "It Heft yn Hannen", 7:30 p.m. Vineland Public School, Victoria Ave.

Nov.9 Dr. Anthony Diekema, Calvin College president, will speak in Toronto, time and place to be set.

Nov.12 Art and Craft show, Toronto District Christian High School, Woodbridge, Ont., from 10 a.m. to 4 p.m.

Speaking tour of Dr.Michael Ruiter

Dr. Michael Ruiter. newly elected executive director of the National Union of Christian Schools, will be touring Ontario during October meeting with school boards and PTAs.

Oct.17 Bowmanville, Knox Chr.School combined school boards of Oshawa, Knox and Durham High, public meeting, 8 p.m.

Oct.18 St.Catharines, combined school boards and education committees meeting, 8 p.m., place to be announced.

Oct.19 Barrie, Barrie Chr.school, combined Barrie and Collingwood school boards, 7.30 p.m.

Oct.19 Rexdale, Timothy Chr.School, Toronto Principals' Club 1 p.m.

Oct.20 Brockville, Brockville Chr.School, Eastern Ontario Principals' Club, 1 p.m.

Oct.24 Sarnia, Sarnia Chr.High, combined Wyoming, Sarnia Parental, Sarnia Lambton High, public invited, 8 p.m.

Oct.25 Clinton, Clinton Christian School, 8 p.m.

Oct.26 Hamilton, Calvin Christian School, 8 p.m.

Oct.27 Toronto (Willowdale), Willowdale Christian School, combined with all Toronto school boards and education committees.

Feike Asma 1977 Jubilee Concert Tour

Oct.12 Hamilton Ont.: Central Presbyterian Church
Oct.14 Guelph, Ont.: St.George Anglican Church
Oct.15 Orillia, Ont.: St.Andrew's Presbyterian Church
Oct.17 Toronto, Ont.: St.Paul's Anglican Church, with the choir "Praise the Lord", L.Kooy, director.
Oct.19 Smithers, B.C.: Chr.Ref.Church
Oct.20 Surrey, B.C.: Can.Ref.Church
Oct.21 Seattle, Wash.: First Presbyterian Church
Oct.26 Vancouver, B.C.: St.Andrew's Wesley United Church
Oct.28 Calgary, Alta.: Grace Presbyterian Church
Oct.29 Lacombe, Alta.: Canadian Union College.
Further recital dates will be announced at a later date.

Sept.26-Oct.25 **Your Christian Will is important;** A presentation of a color film, discussion with questions and answers on making a will, and free literature. Sponsored by Christian Stewardship Services. Everyone invited, no obligation. For more information, call CSS (416) 598-2181, or contact your pastor. Sept.26, 8 p.m. **Jarvis, Ont. CRC;** Sept.28, 8 p.m. **St.Catharines, Ont. Maranatha CRC;** Sept.29, 8 p.m. **Hamilton, Ont. Mount Hamilton CRC;** Oct.3, 8 p.m. **Trenton, Ont. Ebenezer CRC;** Oct.4, 10 a.m., **Trenton, Ont. Ebenezer CRC;** Oct. 4, 8 p.m., **Bowmanville, Ont., [Maranatha], CRC;** Oct.6, 8 p.m., **Whitby, Ont. Hebron CRC ;** Oct.11, 7:30 p.m., **Orangeville, Ont. CRC;** Oct.14, 8 p.m., **Drayton, Ont. CRC;** Oct.24, 8 p.m., **Brandon, Man. CRC;** Oct.25, 8 p.m., **Winnipeg, Man. Kildonan CRC.**

Schaeffer Film series

The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhampthorpe Rd., Etobicoke from Oct.3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance , the Reformation, the Revolutionary Age, the Scientific Age, the Age of Non-reason.

Next issues of CC:

DATED	MAILED	AD DEADLINE
Oct.14	Oct.12	Oct.10
Oct.21	Oct.19	Oct.17
Oct.28	Oct.26	Oct.24

Books

Some worthwhile material on evangelism

I believe in the Historical Jesus, by I. Howard Marshall and **I Believe in Evangelism** by David Watson, both published by Eerdmans Publishing,grand Rapids; price $2.95 each.

Reviewed by Rev. John Bolt

Often church members fear that theology and theologians turn the simple gospel into something difficult, complicated and strange. The plea is then made to preachers and theologians to 'remain simple'. It must be admitted that this fear has some solid base in the history of theology. Theologians have at times forsaken the simple gospel and indeed turned it into something else.

It is thus refreshing to see a series of books by gifted evangelical theologians dealing with involved theological subjects that have as their common simple theme, "I believe." *I believe in the Holy Spirit* (Michael Green), *"In the Resurrection of Jesus* (George E.Ladd), *In Revelation*, (Leon Morris), *In the Great Commission* (Max Warren), and now the two books under review.

The affirmations made are indeed simple. Marshall concludes his book this way: "I believe in the historical Jesus. I believe that historical study confirms that he lived and ministered and taught in a way that is substantially reproduced in the Gospels. I believe that this Jesus gave His life as a ransom for sinful mankind, and that He rose from the dead and is the living Lord." (p.246)

Yet the discussion is not simplistic. Marshall's book is more difficult than Watson's since the subject matter is more difficult. Marshall walks right into the lion's den of liberal gospel criticism and is not afraid to confront the questions asked there.

Marshall's basic argument is that the rise of the early church and its growth cannot be explained unless the gospel picture of Jesus and his resurrection are true. He contends that faith works through historical research rather than in opposition to it. He also acknowledges that historical study alone will not convert anyone. It can only justify faith negatively, that is, remove hindrances to faith. While this book is not the easiest reading, those who are interested in the questions concerning the Jesus of history that have been at the forefront of New Testament studies in the last 100 years or so will find it a helpful and positive study.

David Watson's book on evangelism is of a different sort. It is a very readable discussion of the basis, purpose and methods of evangelism. What I especially appreciated about it was Watson's emphasis upon God as creator as well as redeemer and his consequent emphasis upon the Kingdom of God.From this follows the importance of daily living as witness to God's redemption of man. Watson offers some stimulating concrete advice for a Christian life-style today, particularly in relation to stewardship. Also of significance is his emphasis upon worship as an integral part of the evangelistic concern of the church. He is not preoccupied with technique and method but stresses personal commitment and flexibility. For church study groups that would like to study something stimulating and even provocative this winter, I heartily recommend this book.

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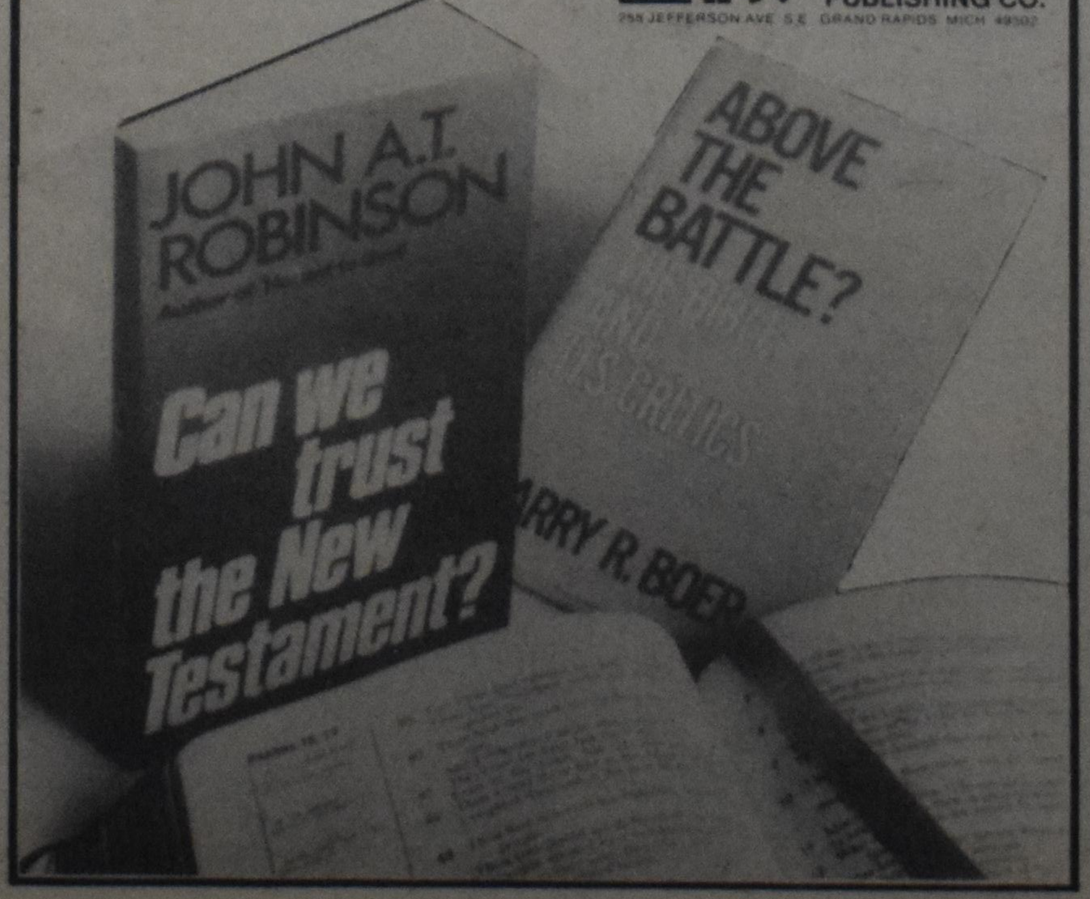

Kijk op NEDERLAND

Groningen

How do you remember Groningen, that unique northern province of Holland? Do you recall its rich farmland and its boerderijen? Its century old towers and churches? It's canals? It's peculiar dialect? These are some of the things that make Groningen. They are its cultural marks that make it like no other place in the old country. The new apartment buildings and the new offices, the new industry and improved highways will not erase the special flavour of its visible history

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This worthwhile book is a gem for any Dutchman who has any interest in the old country, and of course, especially for every Grunniger. Kijk op Groningen is but one of the eleven books, on each of the Dutch provinces. Each one of them, I'm sure, will be as special as this one. Consider giving one of the collection, entitled Kijk op Nederland for Christmas. Your gift will be appreciated.

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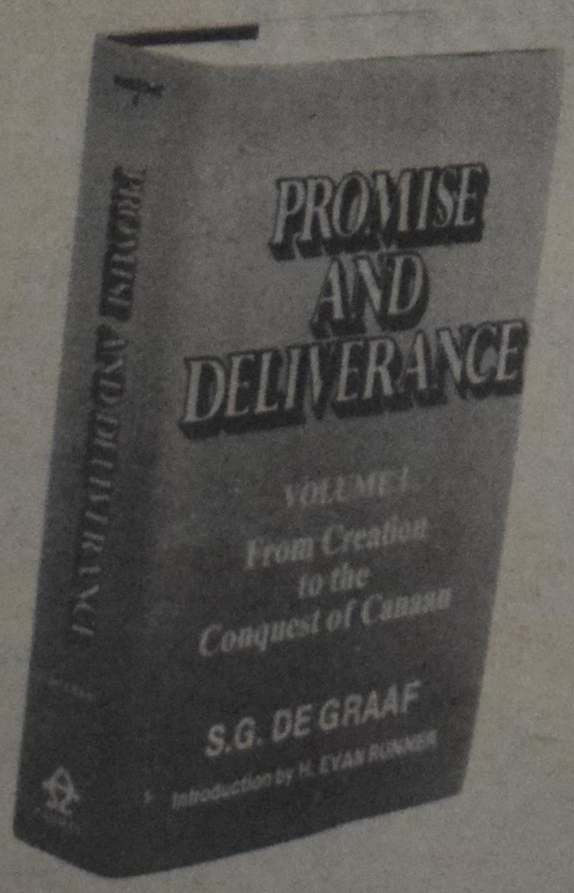

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